# CHRISTIAN SECRETARY.

## PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

HARTFORD, SATURDAY, OCTOBER 2, 1830.

WHAT THOU SEEST, WRITE-AND SEND UNTO THE-CHURCHES.

VOL. IX .- VO. 34.77

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CONDITIONS THE CHRISTIAN SECRETARY.

PUBLISHED WEEKLY AT HARTFORD, CONN. UNDER THE DIRECTION OF A COMMITTEE OF THE CHRISTIAN SECRETARY ASSOCIATION,

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#### From Ivimey's History. BRIEF MEMOIR OF THE ENGLISH BAPTISTS.

Continued from page 141.

As soon as the church of Rome had propagated her errors, and established her authority in our land, truth was put to shame, and its friends persecuted; consequently it was but a short time that our Baptist brethren could remain in a congregated state, even in the recesses of Wales and Cornwall. Despotism and death silenced their ministers, dissolved their churches, and the offspring of the mother of lots prevented their children from raising up their waste places and repairing the breaches of Zion. The light of the gospel was obscured, clouds of error spread over the country, but for the faith once delivered to the saints.

We have no mention of the christening or

baptising children in England, before the coming of Austin, A. D. 597; and to us it is very evident, he brought it not from heaven but from Rome. But though the subject of bapdipping those who were baptised in water. \*-Baptising in churches began with the baptism of Edwin the great, king of Northumberland, who came to the throne A. D. 617. After being three years a candidate for Christianity, in the year 620, he called a Wittenagemot or religion should be received or not by him and tention to it meets with deserved rebuke and his people! The motion passed without oppo. punishment. See 1 Sam. iii. 13, 14. mis people: The motion passed without opposition, and it is said, the same day Edwin, his utce ilida, afterwards abbess of Whitby, many of his nobles, and a multitude of his subjects well as with example upon church built for the purpose in the city of York.

The relation in which parents stand to their children, obligates them to the discharge of this duty. It is universally admitted, that they who have been the instruments of introducing children into the world, to whom they are most people: aptised, and they descended into them by soul a matter of less moment than the welfare eps in the same manner as we do into ours. ps in the same manner as we do into ours. in after times, the baptisteries were made in little buildings adjoining to churches, and in at one and the same time. At first, baptisteto parishes; and afterwards to monasteries .an infant. Some of them remain to this day. the time of Edwin's baptism to his death, a ness? Northandriana sed woming at one time with

tting thoughts n give sinners so that he can to a head, and Few are it earnest when Now repent. called to-day. Vhich will you thou meanes ow? which is hast but a day t: where then entance. ce.-What we press clearly. ut words wi myself heard when welding

untowardly and cowardly.

The Danes began to invade and plunder the coasts of England in the year 832, and continued their incursions and exactions till 1012, when Swain, king of Denmark, made an entire the reasonable hope of success, now noticents will be charged - Postage to be paid by Subscri-Price Two Dollars a year, if paid within 3 months when Swain, king of Denmark, made an entire the reasonable hope of success, now noti- will not be in vain in the Lord. pears he was a servant of mammon, for his and perseveringly to the religious education of first act of sovereignty was an insupportable tax their children. which he did not live to see collected. Death men from sin to holiness.

11, 33 + Crosby's Preface, vol. 2, page 17.

From the Baptist Missionary Magazine. ON THE RELIGIOUS EDUCATION OF

CHILDREN. This important duty is, like many others, too frequently neglected. That neglect usually proceeds from indolence, unskilfulness or error. In order, therefore, to aid in removing these obstacles, and to stimulate parents to engage with ardour and perseverance in this good

work, it may be proper to show-I. Why they should attend to this duty.

II. How it is to be performed. 1. 1. The religious education of children is ened up men to plead their cause, and contend joined by the express command of God. The inspired writer, speaking of the instructions and precepts given to the Israelites, says-And thou shalt teach them diligently unto thy children. Deut, vi. 7. In like manner it is written-Train up a child in the way he should go. Prov. xii. 6. And ye fathers provoke not your children tism began now to be altered, the mode of it to wrath: but bring them up in the nurture and continued in the national church, a thousand admonition of the Lord. Eph. vi. 4. Thus we years longer, and baptism was performed by under both the Mosaic economy and the Gospel dispensation. Hence it is evident, that no parent can neglect it, under any pretext whatever, without casting contempt upon the Divine authority. Accordingly, we find, that while the observance of it receives the approbation Parlament, to debate, whether the Christian and blessing of God, (Genesis xviii. 19,) inat-

About this time baptism was generally performed at Easter and Whitsuntide, and at least in ly for protection and support, are under indismany instances trine immersion was used .- pensable obligation to furnish them, as far as The baptisterics first erected in English church- it is in their power, with food and raiment .es were as large as our modern baptisteries, big enough for the immersion of the parties to be

It may be objected that reserve cannot change the hearts of their children.' This is some of these buildings were several baptistethat they are released from the obligation to use their best endeavors for their spiritual welfare. ties were only allowed in great cities; next It is equally true, that they cannot render their bodies comfortable without the Divine bles-When infant baptism became general in the sing. But what parent would infer from this, country, the large baptisteries were but little that he is not bound to provide for his offspring? used; smaller ones were erected, but these If we ought, then, to strive to promote the were large enough for the total immersion of temporal good of our children, while we acknowledge our dependance on the blessing of After the commencement of baptising adults in God, why should we not exert ourselves, with baptisteries, the administration of the ordin. at least equal assiduity, in the hope of being ance was by no means confined to them. From instrumental in promoting their eternal happi-

It is proper to remark, that masters, and all space of six years, Paulinus very frequently who have the care of children that are not their aun auchtungeneider themselves oblige

3. Parents should be excited to this work, and the king and queen to a place called Adegrin, encouraged therein, from the hope of success. it is said he spent there thirty-six days from The wise man who informs us, that a child morning till night, instructing and baptising in left to himself, bringeth his mother to shame, the river Gleni the people that flocked to him (Prov. xxix. 15,) to the above cited precept, from all quarters. After him, probably about Train up a child in the way he should go, adds the year 633, James, one of his disciples said to the encouraging declaration, and when he is old, be a good and holy man, continued preaching he will not depart from it. It has been alleged by some, 'that children who have been left in In the year 636, Berinus preached to the peoceoverted and baptised many of them .- have been religiously educated.' But this state-Among the rest, Kingills, king of the west Sax. ment will not bear examination. The instances and Quinthelin, his brother. Oswald, in which the former experience grace and lead ing of Northumberland, was present at their godly lives, and those wherein the latter become tism, and the same day was married to a abandoned to profligacy and impiety, being out ad, otherwise called St. Chad bishop of It is to be lamented, that comparatively few alchfield, a mild and modest man, preached receive what can be properly considered a rethe Saxons, converted Wulfdæ, Refine, and ligious education.' Of these, some, indeed, by their subsequent conduct, show, that Solo-D. 680. Wilfred converted and baptised mon's aphorism, like all general rules, admits ewack king of the West Saxons, and many of exceptions. But, while uninstructed chilthirty of his companions were baptised in and untiring exertions of pious parents for the eternal good of their children, are generally but the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and to import the sons take pains to tease and vex children and the sons take pains to tease and vex children and the sons take pains to tease and vex children and the sons take pains to tease and vex children and the sons take pains to tease and vex children and the sons take pains to tease and vex children and the sons take pains to tease and vex children and the sons take pains to tease and vex children and the sons take pains to tease and vex children and the sons take pains to tease and vex children and the sons take pains to tease and vex children and the sons take pains to tease and vex children and the sons take pains to tease and vex children and the sons take pains to tease and vex children and the sons take pains to tease and the sons take pains to tease and the sons take pains to tease and the sons take pains to teas

the temporal and eternal ruin of his offspring.

was acknowledged king of England. It ap- ly strong, to induce parents to attend diligently

and wretchedness) is not to be indulged. men. For the accomplishment of this, the use ded, and the few who stand firm, tremble.

'scolding,' should be carefully avoided. The Lond. Home Miss. Mag. writer gives an express caution against such measures as tend to excite irritationt and sullenness-Fathers provoke not your children to anger, lest they be discouraged. Col.

ny, and similar evils. 5. Chastisement, in some instances, is indispensable. Where gentle and persuasive measures are sufficient to accomplish the purposes of government, correction should never be employed. But children must be made to obey at the first bidding; and if they neglect to do so, they should invariably be chastised, till they learn to yield obedience with promptness. In case, also, of repeated violstion or known comse, also, of repairions, the rod must be used. Great care, however, should be taken, in the discharge of this painful part of parental duty, that it be performed in such a spirit and manner as to evince, that it does not proceed from anger or caprice, but from love, and concern for the child's good It is highly important, also, that both parcets act in concert and har-

6. Prayer. A deep and abiding sense of the inefficiency of all our efforts without the nestly and constantly to God by prayer, for the salvation of our children. We should unceasingly maintain the worship of God in our houses, and never suffer worldly business, company or any other surmountable obstacle, to cause us

to neglect family prayer.
7. An example of Picty. How attentive soever parents may be to the teaching, religious instruction, admonition, restraint and correction of their children, and even to the praying with and for them, their whole care and labor

leaving more water in the font than he found suc the paths of vice, and come to an ignomi- dent example. Let them, therefore, be very him in. And when the hymn was sung, it there; from which the archbishop prognostica nious end. Even then, he will be exempted careful to live in the fear of God, to cultivate a seemed like melody to God from hearts and hos ted fresh inundations of the Danes, and sware from the remorse and insupportable anguish, Christian temper, and to exhibit, in all their attuned to praise. And as the candidates went by the virgin Mary that he would be a prince that must otherwise result from a conscious- words and actions, a conviction of the reality, down to the liquid grave in imitation of their ness of having contributed, by his neglect, to importance, and excellency, of the religion of Lord, attended by a man of God, whose chief Without urging farther considerations, the dependance on the influence of the Holy Spir- still, and not a zephyr fanned the leaves of early command of God, the moral obligation, and it, they have reason to hope that their labor Autumn. All was hushed, save when the name

PHILOGRAPHES.

SORROWS OF A HOME MISSIONARY. Blighted expectations form, I am persuaded,

II. The question, therefore, naturally applies of his deepest sorrows; the novelty of a which he did not live to see collected. Death dethroned him Feb. 3, 1014, and he was succeeded by his son Canute, called the great, unless there is a special agreement to the congray at the time of subscribing.

Which he did not live to see collected. Death dethroned him Feb. 3, 1014, and he was succeeded by his son Canute, called the great, being king of England, Denmark, Sweden and gray at the time of subscribing. the state of 16 ngrob ar are county was pad, it is proper for parents to give their children, ing out of curiosity to hear what this man will and as piety seldom prospers while war rages, must necessarily vary with circumstances; but say, begin to wonder, consider, and inquire; their incursions and subjection of the land did the common rudiments are, in all cases, indis- tears are seen from those who were known as not mend the matter. It is not the sword of pensable. None should think themselves ex- careless and thoughtless, and the Missionary, war, but the sword of the Spirit, that converts onerated from this duty on account of their in- ever anxious to hear of a soul brought to Jeability; for, if they are unable to give their chil- sus, inquires into the person's former character, dren schooling, and cannot teach them at home, and is pleased to think of the concern appa-\* Crosby's History of English Baptists, vol. 2. Preface they should put them out, with express provi- rently evinced; but, alas, alas! a few weeks sion for their education. That cruel fondness proclaim that the seed had fallen upon stony which would lead people to keep their children ground, or sprung up among thorns; the novelat home in ignorance (perhaps also, in idleness ty was gone, and those whom he expected would have been useful in the Sabbath school, 2. Religious Instruction. \* Children should prayer meetings, or in lending tracts, had rebe taught by pious instructors; and every part turned to their careless companions, and left of their education ought to be conducted in a the sorrowful Missionary to exclaim, "They way that is calculated to exert a salutary influ- went out from us, but they were not of us; for ence on their minds and morals. They should if they had been of us, they would no doubt be early instructed, as far as their capacities have continued with us; but they went out, admit, respecting the being and perfections of that they might be made manifest they were God, the guilty and depraved state of man, the not all of us." These cases, I allow, occur way of salvation by Jesus Christ, the necessity among stated congregations, but they are not and nature of a Divine change, and the path of so visible as in cases newly begun, and not so

3. Admonition. This is a part of the duty the great and noble; but did they see the tear pointed to the only way of reconciliation with enjoined by the Apostle, in connexion with instruction. Parents are not to look for perfec- and mingle with his songs of praise, they would tion in their children; nor is it advisable to call a missionary life delightful; and they would, notice every trifling indiscretion. A fault-find- by their mutual exertions, endeavor to alleviate ing habit, and every thing like what is called the sorrows he has now laid before them .--

#### From the Christian Watchman. REVIVAL IN LOWELL.

admonished, and cautioned against improper er rejoice when they hear of the prosperity and brother A. Parker, Clerk, and brother Z. I.. courses. This should be done with mildness, advancement of his kingdom. Therefore with Leonard, Treasurer. After the reading of the affection, and firmness.

4. Restraint. The judgment of God was the public through your paper, if you please, of Virginia, gave an interesting account of the denounced against Eli and his family, for the that the Lord Jesus Christ in his abounding state of religion among the Baptists in that express reason, because his sons made themselves grace, is yet pouring out his spirit upon the state, and brother Fisher a pleasing view of the vile, and he restrained them not. 1 Samuel iii. 13. first Baptist Society in this place in a wonder- state of things in Worcester Association .-Restraint may doubtless be carried to an ex- ful degree. Last Sabbath, (yesterday) nine. The Churches most favoured with revivals aptreme; but it is certainly incumbent on parents teen were added to it, of whom five were heads pear to be the Wilbraham and Monson, to which to restrain their children from outward immo- of families, making up the number added since Brother A. Bennett ministers-17 added last rality, such as falsehood, profane swearing, the first of June last, to fifty-five. While as- year; and the church in Dudley, to which broth-Sabbath-breaking, associating with bad compa- sembled at the "water's side," where the pre- er T. Barrett ministers—39 added by baptism cious ordinance of "behevers' baptism" has also. been so oft repeated since first the Saviour's Brother Ezra Going preached from Gal. vi. followers bent their way down to these honored 10; after which, brother T. Barrett was pubwaters in Feb. 1826, the hearts of the pious licly recognized as Pastor of the Baptist Church were made to rejoice and they sang his praise in Dudley, by a Council convened at the realoud. It was a solemn season. A season quest of the Church. Brother A. Parker gavo which we humbly hope was fraught with bles-sings to some precious souls. If tears can than Going addressed the church and congregaspeak and we can read their import, we trust tion. some contrite hearts were there. The scene Thursday Aug. 26, the Association heard an was such as might have good aught but the address from Mr. A Ralland, in reference to idols. These were the waters of the Concord pists in the Valley of the Mississippi. A subriver, "smooth as a sea of glass." And on its scription of \$144,50 was made to support a banks, raised like an ampitheatre, were stand- Sabbath School Missionary in that valley. A ing-gazing-listening-a numerous throng, report on Sabbath Schools-and all the Church-The aged man whose footsteps trembled on the es in this Association but one have a Sabbath verge of life was there. The middle aged, School-was made by brother J. Going and acwhose busy thoughts on other days pursue unti- cepted. In 12 Schools, including Bible Classringly the busy scenes of his short life, was es, there are 90 Teachers, 715 Scholars, and there. The youth, who seems to wish this their libraries 1119 volumes. The concluding life might be his immortality, was there—and there too was the child of tender age. The innext session will be at Southbridge, last Wedfidel- the liberal-the irreligiously unthinking nesday in August, 1831. Brother T. Barrett man was there: But most of what were there, to preach the introductory sermon. The Cirwere those "whose record is on high;" who cular Letter is a scriptural illustration of the always love to wait on their Redeemer's bride obligation to sanctify the Christian Sabbath to down to this emblematic wave. Yet all of religious purposesr .- Ib. age, and rank, and sex, and faith, seemed wrapt in thoughtfulness, while the beloved FREEMAN, who loves his Lord, and loves to feed his sheep and lambs, leading them forth to pastures green was holden at South Newberlin, Chenango with heaven'y verdure, and by the side of wa- county, August 25th and 26th. The introduc-\*The word nurture, used Ephesians vi. 4, signifies dates the nature of this our holy rite. And penter, from Ps. xxxix. 5. 'Verily, man at instruction; as the Greek word (Paedia) is rendered when he spake the Saviour's sufferings, and his best state is altogether vanity.' Brother told of that overwhelming flood, the sorrows of Carpenter officiated as Moderator, and Brn. Gethsemane, the bloody sweat—the groans— H. B. Rounds and David Jackson, Clerks. the prayer—and that it was for man he suffer. There are 24 churches, 21 ordained and 3 un-

tised him, was sadly offended with him, for | diligent and faithful parent sees his child pur- | will be frustrated by the want of a correspon- | Saviour long had knocked, were opened to let Christ. Pursuing this course, with an entire delight is to do his Master's will, the air was of God triune was spoken over the watery grave. or else at intervals the song was sung, inspiring fresh delight. The song they sung was this, (composed for the occasion,) set to the tune of Greenville.

To the flowing stream of Jordan There the ancient Baptist waited,

To immerse the spotless Lamb;
They descended
To the Saviour's watery tomb. Thus baptized the great Redeemer Show'd the way his saints should tread, And when rising from the water, God approved and blest the deed, And the Spirit

Come, then, ye who love the Saviour, Fear ye not to own your Lord, Reckless if the world should scorn you, Follow Christ, obey his word.

He'll defend you, Fear ye not to follow him! Hear the Saviour saying to you, From his glorious throne above, Ye who trust to me for pardon, By obedience show your love; Be baptized,

Lord our hearts incline to follow In the way which thou didst tread, Wa will same from every other.
While thy sacred word we read;
O Redeemer,
We rejoice to follow thee!

The sun looked down in full meridian splendor ont the scene. And it is believed the Sun of duty both toward their Creator and their fellow painful; as alas! the infant cause is woun- Righeousness was there to own and bless this ordinance of his own appointment. The waters of a plain scriptural catechism, is serviceable. Perhaps you would expect to see among the sweetly moved to make a momentary grave Children ought to be furnished with a few at- sorrows of the Missionary, his long walks, his for the disciples of their great Creator, and then tractive religious books, adapted to their capa- toil and labor in going from house to house, it sweetly yielded them to rise to the new life cities. They should be encouraged, where it the storms he meets in going and returning to in Christ, to walk the narrow way that leads to is practicable, in attendance on a well conduct- the villages, his body weak through exhaustion, uncreated joys at God's right hand. And now ed Sabbath school. Let them be placed un- his early and late hours; no, no, these are these dear disciples go on their way rejoicing. der the sound of the Gospel, and questioned as luxuries to the Missionary; he braves the win- It was a day which will not be forgotten. For to what they hear. All the instruction impart- try blast; the rains covering the roads do not when the evening came, inquirers declared, ed should be calculated to give them correct prevent his attendance in the cottage; hardly that day they were convinced of sin, and now views of the will of God, as revealed in the Bi- able to reach his home, after the fatigues of the mourned because they had no part nor lot in ble. They should, therefore, be allured, by evening, he rejoices he is called to spend and Christ. The tear, the sigh, the broken accents, winning measures, to the diligent and atten- be spent in the cause of so good a Master. To the muffled face, all attest that sincere penitents tive perusal of that Sacred Book. But let see the Home Missionary returning at nearly were here. This mourning company was that nothing supersede constant personal instruc- the midnight hour, through lonely woods and night increased. Work for eternity was going tion at home .- (See Deut. vii. 7, and Psalms unfrequented roads, worn out, and hardly able on. The world shut out, the hour was conseto drag himself along, might excite the pity of crated, and the mourning sinner there was

Lowell, Sept. 6, 1830.

STURBRIDGE BAPTIST ASSOCIATION. The Sturbridge Baptist Association held

their 27th anniversary at Dudley, Aug. 1830. The introductory sermon was delivered by brother John M. Hunt, from Rom. iii. 25, Judging from our own fastings on the sub- 25. The Association was then organized by iii. 21. But children frequently require to be ject, we believe that the friends of the Redeem- the choice of brother T. Barrett, Moderator,

## OSTEGO BAPTIST ASSOCIATION.

The twenty-fourth anniversary of this body the prayer—and that it was for man he sufferthey are capable of speaking? What cruelty! what
they are capable of speaking? What cruelty! what
by total immersion.

There are 24 churches, 21 ordained and outthey are capable of speaking? What cruelty! what
wickedness!

There are 24 churches, 21 ordained and outthey are capable of speaking? What cruelty! what
wickedness!

Let us, however, suppose the worst—that the

Some hearts, we hope, at which the
penitent. Some hearts, we hope, at which the

ey might make ies, they wou ear were su be exhausted ld be quite b al, and the fi st it into a ies melt; an

mercies ar

cast into God

& Handbill

tism, and 59 by letter the past year. The congregations of christians, assembling together for churches in Exeter, Frankfort, and Richfield. have enjoyed pleasant refreshings from the King of Zion. Elder Sawin, from Madison Association, preached in the afternoon from purely religious; united in faith and love, and ce Isa. xxiii 16. In the evening, Br. Robords, of menting their union, as they had opportunity, by a Franklin, preached from Acts xi. 23. The joint participation in religious offices; in adoration second day, Elder John Peck, agent of the Convention, preached from Gal. v. 2?. 'But the fruit of the pirit is love; after which a ders, nor splendid ritual, nor any thing of that pomp collection of \$30 was taken for Home Missions. and show which were subsequently introduced to cor The committee appointed to take into consideration the propriety of celebrating the Supper that his kingdom is not of this world, the primitive during the session, reported against the expe- churches stood out from all counexion with civil diency, which was adopted. An article in the government, and never in the least interfered in the Madison minutes relative to the ordination of affairs of the state. Each church was independent ministers, which recommends, that in all ordinary cases, the council be called for the express purpose of examining the candidate, leav- There is no evidence, that the churches were joined ing the ordination for future decision,' was ap- together by association, confederation or any bouds, proved. The delegates to the Baptist Convention are Brn. Curtis, Burch and Shute; and Brn. Carpenter and Eaton, directors. The ad- and ministers, of determining controversies, of address and messenger of the New-York State ministering discipline, of expelling and of receiving Convention were gratefully received, and its again into communion unworthy members, was objects highly approved, and recommended to longed in each particular church, nor could the objects highly approved, and recommended to the continued encouragement of sister Associations, churches, and brethren. A well arran- eral body of Christians, of which the church was ged blank schedule of Sunday schools, Bible composed. as a form, to guide churches in making their returns of such institutions organized in their respective bodies. The amount received for home missions is \$152 44; for foreign, \$29 20 -making in all, \$181 64. Sunday schools and Bible classes are flourishing in many of the churches.-The session is spoken of as having been unusually pleasant and harmonious anniversary is to be holden in Warren .- Bap. obedience to his commands.

#### For the Christian Secretary. A TRIBUTE TO THE MEMORY OF THE PILGRIMS.

AND A VINDICATION OF THE CONGREGATION-AL CHURCHES OF NEW ENGLAND. BY JOEL HAWES. PASTOR OF THE FIRST CHURCH IN HARTFORD.

Mn EDITOR.

his first lecture says,

" We all claim the privilege of explaining and defending our own views of truth and duty; and if this is done in the spirit of candor and kindness, no one has any cause of complaint "

To this sentiment I cheerfully subscribe. But opinions may be erroneous, however candidly and kindly expressed; and of these we all have the right and privilege to complain, if they are not in accordance with " our own views of truth and duty."

Page 5, he says,

" The first question I propose to consider is, whether Christ, or his Apostles established any particular form of ecclesiastical polity, as of universal obligation? In other words, do the scriptures furnish us with any precise instruction, respecting the external form of the church, or the method according to which it should be governed?"

Again, p. 6.

" But where is such authority to be found? Is it furnished in the gospel of Jesus Christ, or is the writings of his Apostles? To me nothing seems plainer, than that it is not. I have read the Christian sages. scriptures in vain, if in any one chapter or verse the subject of church government is formally discussed. or any thing like a system of polity laid down as of universal obligation. That our Lord Jesus Christ method of representing this thing? Is sprink adduced if time permitted. How far this disestablished a church and appointed certain officers ling or immersion equally emblematic of a bu- tinction is "gratuitous" or without proof, I tion to Watt's) probably under a high state of in it, is admitted by all. But that he prescribed the riel or resurrection? ment, or the mode of ordaining its ministers, is no where taught in the New Testament, and is, I am persuaded, a sentiment having no other foundation, than the authority of men.'

the ark, the tabernacle, the temple, &c. was they know that we do not contend for the mode godly. To convince such persons that they do evil in question, and Lo! almost every Sabbath prescribed under the Jewish dispensation, and of baptism, but baptism; not the shadow, but not believe in an evangelical sense is no doubt day and evening too, his feelings are disturbed. from the fact that " the God of Israel" is not the substance. the "author of confusion but of peace in the Churches of his saints," we should be prepared (p. 13) so we believe there is no non-essential that they do believe in a certain sense. I mean to find something a little more definite than the ordinance of the gospel. We believe that im- in the same sense in which Simon believed. Doctor has found, respecting the form and pol mersion is as essential to baptism, as faith is to Now it appears to me to be "the safest course." ity of the New Testament Churches. And " I salvation. The gentleman knows that if the to keep on Bible ground, and when trying to have read the Christian Scriptures in vain" it I do Greek word had been translated, it would persuade such persons to believe in the Lord not find one chapter at least, which points out, have been immersion. How it would appear Jesus Christ with all the heart, to admit with (not by command I admit,) but by approved to say "immersion is the mode of immersion the Scriptures that they may have a speculative example the form of the Church. I refer to the for which the Baptists plead!" I repeat it, we faith like that of Simon, and like him be "in 2d Chapter of Acts. From this it appears, do not contend for a mode of baptism, but for the gall of bitterness and bond of iniquity." that the Apostles' hearers were, 1. Con- baptism itself, in distinction from sprinkling And at the same time show them that their verted. 2. Baptised and added to the Church. and pouring. To us immersion is as essential 3. "Continued steadfastly in the Apostles' to baptism as roundness is to a globe or ball. doctrine, fellowship, breaking of bread and As to the expression the cut of a coat, I refer prayers.'

ordaining its ministers" was " prayer and the leaving on of the hands of presbutery." Acts On " the manuar of conducting public worlaying on of the hands of presbytery." Acts 13, iii. 1 Tim. 4, xiv. As to the govern- ship," the author has many pertinent remarks. ment or discipline of the Church there is "one the author's notice, or the rest of Cod. His discourse had been read, the particular form of Church government. Chapter of Matthew.

I have many other Christian Scriptures in my my mind on this subject, but let these suffice. To me, Mr. Editor, there is something derogatory following sentiment, he had given us Scriptuto the wisdom of the King of Zion, in the assertion that he has given to the subjects of his reign, no specific rules with regard to their orbath, their posture was always standing. As they der and government. I must besitate long belecture, and especially to the one on p. 8. posture in prayer on other occasions." " Every Church has a right to make laws for itself," &c.

It is a little surprising after the remarks made in the quotations already given, to find the author saying, page 14, "Let us now pass to consider the constitution and order of the primitive Churches."

But the following remarks upon these points

are really excellent.

"Under the preaching of Christ and his Apostles, great multitudes were converted to christianity. These were collected into distinct societies, larger or smaller, as the case might be, each of which was secustomed to meet in the same place for the purpose of social worship and the enjoyment of christian ordinances. Such was the church of Philippi, the church of Ephesus, the church of Antioch, the church of Rome. They were distinct indeed to the same importance which they de to those which others print.—Shenstone. church of Rome. They were distinct, independent

religious exercises. The organization of these churches, was extremely simple. They were vol untary associations of holy men and women meeting together on terms of perfect equality, for purposes and praise, and in commemorating the sufferings of their common Lord and Saviour. They had no sacrifices, nor images, nor oracles, nor sacerdotal orrupt and debase the simplicity of christian worship. governed by its own laws and regulating, by a common vote of the brethren, all its internal concerns. but those of charity and a mutual interchange of kind offices, till the middle of the second century. The power of enacting laws, of appointing teachers

as it may be gathered from the records of the New Testament and the writings of the earliest Christian

As a Baptist, I am also well pleased with the assertion made page 26; because I believe it is supported by divine truth.

"The Apostles and first teachers of christianity required of all, whom they received to the special aware that the gratuitous distinctions between dinances of the gospel, an open profession of their saving and damning faith-between a true and -the audience large and attentive. The next faith in Christ, and a solemn engagement to live in

Of course they received no unconscious babes "to the special ordinances of the gospel." To some of the remarks, p. 29. I have one or two objections. The writer says,

" To adults this ordinance was never administered but on a profession of faith, and then usually by immersion, though not always. The quantity of water used, or the manner of applying it, was not deempresent day. The thing signified in baptism is the present day. The thing signified in baptism is the present day. The thing signified in baptism is the present day. The thing signified in baptism is the present day. The thing signified in baptism is the present day. The thing signified in baptism is the present day. The thing signified in baptism is the present day. The thing signified in baptism is the present day. The thing signified in baptism is the present day. point, it is deeply to be lamented, that any among them are disposed to make the mere mode of ceremony, the cut if a coat, a condition of communion, or a wall of separation between them and other chris-

The author has given us no evidence but his practised, and this I do not consider among the stood the scriptures on this subject. But can bear its own weight on the minds of your read- ence between them? Can we bring ourselves ers. "The thing signified in baptism is the to believe that there is no difference between only thing worth contending for"-on this he the faith spoken of by the Apostle when he says, "We and our Baptist brethren are per- says, " Believe in the Lord Jesus Christ and fectly agreed." Is this so?

Baptists that the ordinance is designed to sig- this same Agrippa was not a Christian, for he nify in its administration the belief of the can- appears to be only almost persuaded to be one. didate in the death burial and resurrection of If there be no difference as the writer argues, Jesus Christ-to be an emblem of his own I would ask him why will not Agrippa be saved, death to sin, and resurrection to newness of although no Christian, but only almost persualife ? See Rom. 6. 3-5. Col. 2. 12. 1 Cor. ded to be one ? 15. 29. and Baptist expositions of the these

If we are perfectly agreed as to the thing bitterness and bond of iniquity?" signified, how can we so widely differ as to the Other instances of the same kind might be

Congregational writers will cease to charge us and every candid reader, whether it would not readers be disposed to believe, that Amicus ceremony"-or as Mr. Beckwith calls immer- convince such deceived souls that they do not From the exactness with which the form of sion, "the veriest shadow of a shade," when believe." The persons alluded to are the un-

your readers to some excellent remarks which It is equally plain to me that "the mode of appeared in your paper of March 27th, by one

On preaching he says, (p. 31)

"The portion of scripture which had been read heard from the word of God. His discourse had veas established by the Great Head of the church, ry little resemblance to a modern sermon. It was is purely Congregational. I refer to the 18th a free, glowing, extemporaneous illustration of the divine oracles, and closed with a direct and fervid exhortation to the hearers to believe and practice the sacred lessons which they had beared? the sacred lessons which they had heard."

I should have been better pleased if, for the

" In their public devotions, especially on the sabfore I can subscribe to the assertions in this ed it improper to kneel, though they often used this

But as he has told us in a note, that his remarks in this chapter " are not confined to the age of the Apostles, but generally to the first two centuries after Christ," he may be cor-

I have now done for the present with Lecture I. In my next I may speak of some things in one or more of the remaining lectures. Respectfully Yours,

DELTA.

There are numbers in the world who do not want sense to make a figure, so much as an opinion of their own abilities, to put them upon For the Christian Secretary.

#### A DEFENCE OF SOME REMARKS ON FAITH.

It may be recollected that some remarks on the subject of faith, appeared in the Secretary, July 31, signed B. These remarks have been attacked by a writer in "The Baptist Repository," Aug. 11. I have hesitated some time whether to make any reply to them or not. I am not at all fond of, or accustomed to, religious controversy. But as my silence might give him an occasion to believe that I had concluded that the ground which I had taken was untenable, and also as he has attached " blame" to me in his attack, I have concluded to make a short reply. And I would wish to do it with deference, respect, and Christian feeling towards the writer.

The writer in the Repository has made a number of good observations with which I most heartily concur. A principal object which I had in view in my first remarks above mentioned, was to make a distinction between an evangelical or saving, and a speculative faith. And was led to this from a conviction that in many instances where a man coolly assented to the truths of the gospel, it was taken for saving faith; and consequently gave him an admission cluded they should Hethousands probably conthey speculatively believed to, merely because is the Son of God."

Believing these to be dangerous errors, I was prompted to expose them. The writer in the Repository appears to deny

such distinction. His words are, "We are

false belief of the gospel is sanctioned by bearded antiquity and the names of venerated men, but the same may be said in support of almost all the errors which now perplex the church of God." Now if this distinction be "gratuit-

ous," if there be no distinction between the faith of devils, for "the devils also believe and tremble," and the faith of Simon who "believed also," on the one hand, and the faith brought ed essential, nor ought it to be so considered at the to view by the Apostle where he says, "with the heart man believeth unto righteousness; and again the words of Philip to the eunuch, " If thou believest with all thine heart" &c. and again, " If thou shalt confess with thy mouth the Lord Jesus, and believe with thine heart that God has raised him from the dead, thou shalt be saved." On the other hand, if I say there be no distinction between these exercises, I own assertion that immersion was "not always" must acknowledge I have altogether misunderinfallible proofs," but am willing it should we persuade ourselves that there is no differthou shalt be saved;" and the faith of Agrip-Do Congregationalists then believe with pa, whom the Apostle knew believed, although

> And on the same principle why will not Simon be saved, though he be " in the gall of

leave the reader to judge.

with holding tenaciously the "mere mode of be the safest course to assure and if possible wrote his remarks under a very low state of rea desirable object. But how shall this be done faith is no better than a dead one of which James speaks, or than that of the devils, or than that of Agrippa, and that without something more they must be eternally miserable.

'I he writer continues, " But instead of adopting such a course with men who say they have faith, the correspondent of the Christian Secretary admits their testimony." I no where admit that they have saing faith speculative be-that the ungodly may have a reply that this is ad-imfting more than the Scriptures do, I would ask him to explain the single passage of Scripture, (which is of a similar nature with many

" Then Simon himself relieved also." Did Simon believe or did he not ?

Was he a Christian? I leave him to reply. The writer says, " We blame B. for calling the unbelief of unbelievers by the name of faith." The expression "unbelief of unbelievers," is one of his own coining. I no where call the "unbelief of unbelievers" by the name of faith. But I do call a certain kind of belief which the ungodly exercise, by the name of

in the following passages? venture to say that the writer will not pretend that it is the faith of the Christian. Consequently, it must be the faith of the ungodly. same exercise by the same name?

I am as far from thinking that the belief which says, "If I forget thee, O Jerusalem, let my is exercised by the wicked constitutes saving right hand forget her cunning." What then faith, as the writer in the Repository. But I O! "Who is David, and how do you compare

of the unregenerate by the name of belief. I Psalmist, nor Dr. Dwight. But again, does have already quoted a number of texts where not the 137th Psalm express the feelings not it is thus called. But should we admit for a of an individual, but of the church of God du. moment, that the word faith in Scripture, is ring their captivity in Babylon? And had not never applied to the impenitent; what is lost David long before this time found his general. by the admission so long as the word of God so tion was laid unto his fathers, and had seen cor. often speaks of their believing? What is the ruption? Instead of its being absolutely ne. specific difference between faith and belief? cessary to enjoy a high state of religious feel. Or in other words what is the difference specifi- ing, to fit the saints of God to adopt the lancally between believing in Christ and having guage in question; were not the Jews in a

and judgment of the fearful and faint hearted in thought on Zion." Yet their souls could wish Zion be distracted with funciful and unscriptu- mount Zion well, whatever became of them, ral distinctions of nonentity."

the fearful and faint hearted" Christian.

be injurious to the children of God? I think ture reflection; when considering their real there is a difference between an evangelical more than a momentary flash of enthusiasm, in and a speculative faith—between the faith of which the Dr. had neither the wisdom nor the the Christian and that of Simon, who was in prudence to suppress. Nor is this all, nor the the gall of bitterness and bond of iniquity, I worst of it, for it seems that almost, (if not shall insist that the distinction is not so seems way under the said to intimate. That it is not as he argues a mere sabbath passes, but the heart of Amicus is pained, to hear the (obnoxious) words read by

why Satan himself will not be saved, if believing by some brother who has never realized the

ing is nothing more than believing." er may judge, when he has my own words to has of late become very fashionable." Now no which the writer alludes. My words are, "if doubt Amicus thinks that he has come forward the above definition of faith be the true one, if very seasonably to lift up a standard against the all that is necessary is the bare assent of the general degeneracy of feeling and sentiment, mind arising from testimony, I see not why Sa- and if after the flow of light with which he has tan himself will not be saved. If there be no inundated us (on this subject) to leave us withdifference between believing as Christians do out its use, if we shall be so perverse as to use with all the heart on the one hand, and as dev- the language which he is pleased to condemn. ils and wicked men do on the other, and the Concerning the Dr. he says, "I do not wish writer contends that this is a "gratuitous dis- to detract from his high standing as a poet and tinction," I would seriously ask, why will not theologian." Marvellous generosity! but if he wicked men and devils who believe, be saved? had any notion to attempt such a thing he has Now if we make a distinction between a true come a great deal too late. Amicus says, "If and false belief, the difficulty vanishes instant- I am wrong in my views of the subject no one The following syllogism, I think, will set the place such dependence either on his judgment writer's system in its proper light.

16, xvi. Paul and Silas to the keeper of the pris- verses will be omitted by all who select the on. Acts 16, xxxi. Wicked men believe. hymn, nor is this all, but as soon as practicable Instance Simon, Acts 8, xiii. Agrippa, Acts they may be expunged from the books used in 26, xxvii. Luke 8, xiii. "They are a rock, religious worship. It is hoped however, that &c. " which for a while believe."

Therefore, wicked men will be saved. But as the Scripture expressly says, that the wicked shall be turned into hell," I cannot subscribe to his system.

For the Christian Secretary.

In your paper of the 4th inst. your correstends to censure, some verses in Dwight's col- cellent of the earth in whom is all my delection of psalms and hymns; the 3d and 4th light. of the 137th, especially receives his castigation. Your correspondent remarks, "This psalm was written by Dr. Dwight, (as an addireligious feeling, for the prosperity of the How long, Mr. Editor, will it be before the The writer asks, "Now we seriously ask B. Church." Now be it so, will not many of your ligious feeling? But your correspondent has been impressed for a number of years, with the Indeed, 'this psalm,' this heretical psalm, exceptionable psalm, has of late become ve-· fustionable. curses and death upon all who use it. " Whose heart is not shocked to view a whole choir of treat of all living, the truth is irresistibly forsingers with one united voice, call down the judgments of heaven upon themselves?" Again, " Who is even the Christian that always feels it in his heart, to bless the sons of Zion ?

Now sir, it appears to me that the "shocking" consequences are to be found in the querulous feelings of Amicus, and not in the psalm nor the singers. For first, common consent has allowed to poetic effusions a greater freedom of expression, than any other composition. Be- stones has now become obsolete, which is not sides, who does not perceive that the Dr. in so much to be regretted, when we consider how the stanzas referred to, does not speak of the many there are in our grave yards that are ensons of Zion individually, but collectively con- tirely destitute of merit, and which would exsidered, as that he speaks of "the Church cite ridicule in any other place. There are who profess to love God?" I reply, if Amicus I. erected to the memory of a young may who is conscious of being "augry with his brother died at the age of 16 years without a cause," let him by all means "remain silent, until such pious and holy feelings as the language of the 3d and 4th verses express, is passed over, and not lift up his voice nor hands in wrath or doubting; or if he brings his gift to the altar, and there rememberest that his brother hath ought against him, let him by all means, leave there his gift before the altar, first go thy way and be reconciled to thy brother, so shall thy closed or "silent" lips be opened, and then come and offer thy gift."

But sir, I presume it will not be disputed, that the conduct of individual professors may faith. And is not this kind of belief celled faith be such, that others may be displeased or angry with them on account of their unamiable not works, is dead, being alone." 20th v. But fit them to pray for the prosperity of the church, the following paragraph on the 16th page. or sinful conduct. But what then, will this unworks is dead." 26th v. "For as the body even individually considered. Amicus says, larger than common, containing double the without the Spirit is dead, so faith without "1 approve of zeal, and often groan that I disworks is dead also." Now I would ask the wries." Very good, but what then? Why "zeal them, were much smaller. Only \$16 was for Christian, or of the ungodly? I think I may which is not according to knowledge, is unpro- warded. The Churches therefore will receive fitable and vain." Now it is respectfully submitted whether his own zeal, (in the present will induce them to be more liberal in future instance at least) is not defective in Scriptural Would not members of the Society be pleased Why then "blame" me so much for calling the knowledge. Says Amicus, "Perhaps it will with the Minutes, and help defray the expenses

do think that the texts from James just quoted, with him, that you can advance so far beyond him, and wish for death?" In return I ask, The Scriptures frequently call this exercise who has wished for death? Certainly not the state of peculiar depression when they setdown The writer remarks, " Let not the conscience by the rivers of Babylon and wept when they Your correspondent seems to be of opinion, I have no desire by these remarks to distract that the Dr. used the language, which he so severely censures, " without realizing at the mo-But can a candid examination of this subject ment how the words would appear under ma-And as long as I believe as I do now, that import." It seems then, that it was nothing pained, to hear the (obnoxious) words read by The writer says, "B. is at a loss to know some minister, and again perhaps in the evenimport of the words; but reads them because How far I am at a loss on this point the read his minister set the example. In short this psalm

But if not, it must remain with all its force. is injured;" now it is presumed that few will or feelings as to be materially injured thereby. All that believe shall be saved. Christ-Mark Nevertheless he hopes that the two obnoxions the religious public will not comply with any such suggestion. As an individual I think I can say concerning my Blessed Jesus, " If I forget thee O Jesus, let my right hand forget its cunning, let my tongue cleave to the roof of my mouth, if I prefer not thee above my chief joy.' And notwithstanding I see that in some of the dear disciples of Jesus with which I am displeased, and no doubt they see the same in me, yet I can say "O Lord my goodness reacheth pondent AMICUS severely censures, or in- not unto thee, but to the saints and to the ex-

My soul shall pray for Zion still, While life and breath remains, There my best friends my kindred dwell, There God my Saviour reigns. West-Springfield, Sep. 8, 1830.

For the Christian Secretary.

THE GRAVE YARD. As it is better to go to the house of mourning than to the house of mirth, so a walk in a grave vard is better than to mingle with the giddy crowd. To minds of a serious and thinking cast, it affords more pleasure. To the gay and thoughtless, though less agreeable, it may not be less profitable; for here, in this last reced upon the mind that we ourselves must die; and the heart is taught to respond to the sentiment expressed by Dr. Young :-

" The man, who wise, who sick of gaudy scenes, Is led by choice to take his fav'rite walk Beneath death's gloomy, silent, cypress shades, Unpierced by vanity's fantastic ray ! To read his monuments, to weigh his dust, Visit his vaults, and dwell among the tombs !"

The custom of inscribing epitaphs on tomb

"Tho' the few hours that bound thee to our hearts Are gone like yesterday to be here no more; Yet, nature, loveliness and pain, endured with

smiling resignation, Gave thy life a charm superior to the power of years The war of human woes—the storms of time Disquiet not the slumbering of the tomb; Then here repose, till the arch angel's voice Shall shake this trembling marble into dust, And what was fading, frail, mortality below, Bloom a bright seraph in another world." J. W.

For the Christian Secretary.

MINUTES.

Mr. Editor, In looking over the Minutes for the Harlford Association last year, I was struck with

"It will be perceived that the Minutes are

it seems to I le informatio Churches, cont istion, should th us. I am shing the mem hurches with th em to enjoy t ase of their pu hope, sir, the ot be forgotte d to decide t shall we send ought to be h our correspond

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Permit me t t of many dear vour prayers a of the poor he re this time, ersion of Eliz know that her nd sister, with y members of er friends are meeting at thi ame forward a ccount of the icsted baptism ed at our next ed twenty m bare-footed o ears to be abo as greatly affect ince June 182 baptised by rs are under t The who ged. Our so tended the las are improving God wrought act of a letter

r, to Rev. G. Rici

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it seems to me very important that the lem, let my That then ? ou compare on, should be in every family connectfar beyond I am pleased with the idea of turn I ask. the members of our Societies as well nly not the thes with the Minutes, and calling upgain, does to enjoy the luxury of aiding in the eelings not of God du. nd had not his genera.

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eans be devised to ascertain how many will be taken by those who meet with who are not members of our Churches. D. F. G.

from a Letter from Mrs. Jones of the Towns, dated Aug. 17th, 1830, to a id in this city.

free. And only are you blessed with a prayers are heard and answered in behe poor heathen. No doubt you have. this time, been gratified to hear of the ion of Eliza Greene, but perhaps you do 26.-Members, 2321. w that her father, mother, an elder broth sister, with three other relatives are alfriends are under conviction. At our ng at this place her aged grandmothe forward and gave us a most satisfactoint of the Lord's dealings with her and ed baptism. We expect she will be rere-footed on the last day of July. She s to be about seventy-five years of age. eatly affected while she was speaking spective churches. June 1829, twenty-seven persons have ptised by Mr. Jones, and about fifty are under the especial care of the mis-

The whole face of society appears d. Our school has been more regularded the last year than ever, and the pute improving. Truly we may say "What

t of a letter from Rev. Benjamin R. Skinto Rev. G. F. Davis, dated

Richmond, Va. Aug. 25, 1830.

had a very pleasant passage to New-Capt. Stow of the steam-boat Oliver th, treated us with attention, and furour passage free of expense.

arrived safe at Richmond, on the 19th, he advancement of the cause in which we

lly, dear brother, we are in good spirits, ly waiting for the time of our departure. African Mission presents itself with a give up their superstition and embrace 2. They are rendered doubly

d by the effects of the slave trade, which ver be destroyed except by the introduc-Christianity. 3. The introduction of tianity and the arts of civilization, will

pe our brethren at H. will make it a of special prayer, that colonists who go th us, may on their way experience much 's grace. To have a reformation on the vessel, would be exceedingly joyful ur souls. A few more days and if God es our lives, we enter on this great work. such we need the assistance of God.

hat all the Christian ministers of Connecight be so endued with a missionary that their influence might be used in bemissions. I trust the churches begin to ke from their sleep, but in most cases, their ty is not yet aroused. They are like perust waked from a long and deep sleep.

## CHRISTO ASSOCIATION WIDOWS' FUND.

the last Minutes of the Hartford Association, otice the following:-

olved, That we recommend to the Churches Association, to take annual collections just be- the State. next anniversary, for the increase of the

it is considered that but few of the Baptist are in affluent circumstances, and that most recompense for their labours barely suffimeet their necessary expenses; and that the providence of God they are called to refully contribute to this foud, which is for thefit of Minister's widows.

BAPTIST Association .- We are indebted end for a copy of the Minutes of the above which was held with the Church at ter, N. Y. Sept. 1st and 2d.

roductory Sermon was delivered by Eld. Reed, from Eph. ii. 19, 20, 21. Elder A. \*as chosen Moderator, and Thomas F. Field,

We are pleased with the plan lately adopted, of nformation respecting the state of giving a summary view of the situation of each e information respectively and the Minutes of the Church, from their several letters to the Associations; we are thus better prepared to form an opinion of their condition; and to rejoice with them that do rejoice, and to mourn with them that mourn. By the digest of the letters from the Churches composing this Association, it appears that they are be, sir, the suggestion in the Minutes mostly enjoying a good degree of union; some are one, sir, the organized when the Churches are in a state of adversity, as regards temporal things; to decide the question, " How much and not so many, as could have been wished, engaged in the great benevolent objects of the day, or in the enjoyment of special spiritual blessings. Some of the Churches, however, present a different and pleasing aspect. In one, the sisters had resolved to curtail the use of superfluities in dress, &c. that they might give more in aid of benevolent objects. We should be happy to witness the concurrence of sisters Committee be appointed or some oth- in all our Churches. Complaint is made by some, that numbers have left their residence, some without letters, and some with, from whom no intelligence has been received. This is an evil, which it is believed, too much prevails in many Churches, and for

which a remedy ought to be applied. A resolution was passed, recommending to the Churches, that they raise at least 20 cts. per member, for the benefit of the N. Y. Baptist Missionary mending a discontinuance of the use of tobacco, and an entire abstinence to those not yet contaminated.

The following officers were elementary in the ensurance of the use of tobacco, and an entire abstinence to those not yet contaminated.

Trustees? ait me to congratulate you upon the ber, for the benefit of the N. Y. Baptist Missionary an entire abstinence to those not yet contaminated | Trustees.

> with this baneful habit, (except as a medicine.) Number baptised the last year, 259. Churches,

The Circular letter is on Brotherly love, from which some extracts will be hereafter made. The members of our church. Several others following note is given, as worthy the attention of other Associations, which have not adopted similar dence.

Note. The churches are requested to state in their etters for next year, what has been done among Board." them in relation to Tract, Bible, and Temperance at our next meeting. The old lady had Societies; the number of Sabbath Schools, Teachtwenty miles to meeting, bare-headed ers, and Scholars;-also the amount raised for missions, and the method pursued for raising the means;

> THE WESTFIELD BAPTIST ASSOCIATION, held its nineteenth annual session with the Baptist Church in Middlefield, Sept. 1st and 2d. The Introductory Sermon was delivered by Rev. David Wright, from 2 Cor. 14, xv. After the discourse, a collection amounting to \$9 50 was taken, for the indigent widows and orphans, in that Association. Rev. John

In the a ternoon, Rev. E. Going, agent of the ter which a collection was taken to aid the convention, of \$17 80. The Widow's Fund, amounting to rearly \$80, was transferred to the Mass. Charitable

By the Report on the state of the Churches, it apiave been very hospitably received, and pears that peace and harmony are prevalent; and friends appear anxious to do something although some iament their coldness, others are quickened in their minds, and the general prospect is quite encouraging, and they all seem to remain firm in the gospel; quite a number of religious peri- gence, may be hourly looked for .- Ibid. odicals are received in some of the Churches, the late meeting, \$400 were in the Treasury, devoted to Lieut. Bathelemy.

Le Vigogue, arrived last night from Algiers. On the different objects of benevolence.

> the agent of the Mass. S. S. Union was present at Or a Dap. O. School Missionny, to the valley of the Mississippi; twenty subscribed \$5 each, and nearly \$40 more were collected by subscriptions and donations. It will be perceived by the summary, that there are as many Sabbath Schools as Churches, in graciously received. this Association. After an interesting and harmonious session, the Association adjourned, to be held with the Second Church in West-Springfield, on the first any before received. Wednesday of September, 1831.

SUMMARY. In this Association are 19 churches, 16 ordained ministers, 5 licentiates, 1355 members, 19 Sabbath Schools, 600 scholars, 21 S. S. libraries, cause the delicacy of the new government had pre-1200 volumes, 8 Bible classes, and 11 Female Societies, according to the information furnished by the that, from the fact that the National Guards were 1200 volumes, 8 Bible classes, and 11 Female Socieletters from the Churches.

HYMNS OF ZION .- The publishers of this book have procured sterentype plates for if ... which will the same kind, for Conference Meetings, through a considerable extent of country, must be obvious to all. We are not acquainted with any, which is pref. was at the Isle of Wight when Charles X. arrived erable to the above, and should be happy to see it generally in use in the Baptist societies throughout

PRECOCIOUS DEPRAVITY-IMPOSITIONS .- A few weeks since an article appeared in this paper, stating that a lad at East Haddam, wilfully forced another into the water, where he was drowned. We have received a letter from that place, signed by several respectable men, stating that the above areard, their families are often left destitute of ticle was untrue. The persons who originate and circulate stories like the above, deserve punish-It is hoped and believed that our Churches ment. It is only a few weeks, since the story of a pectedly menaced? Mina, Quiroga, and their nume dreadful duel, in which a Dr. Jeffries was an actor, was widely circulated. This has proved entirely false. Other stories of equal mischievous tendency have been circulated; and are calculated to do no the old Castillian spirit, with much enlightened love good, but to give unnecessary pain to many. It is impossible for the publishers of papers to detect all these lying spirits; but could it be done, it would be their duty to publish their names to the world.

IMPROVED WELL AND CISTERN PUMP. - A Metallic Pump, of a new construction, has been used A remark which we for

ormation respecting it, can apply to Mr. Mar shall, of the Eagle Tavern.

AT a Town Meeting held in this town on Monday last—Elisha Dodd, Cyprian Nichols, Geo. Burr, Samuel Whitman and Henry L. Ellsworth, were chosen Assessors; and Joseph Pratt, Solomon S. Flagg, Jeremy Hoadley, Caleb Pond and Jeremiah Brown, Board of Relief for the year ensuing.

CONNECTICUT BAPTIST EDUCATION SOCIETY. We several weeks since prepared a notice of the which was mislaid. A multiplicity of cares have caused the past neglect. This is the true and only

apology which we can offer for so long a delay. This Society met at Mansfield, June 8, 1830. In J. Cookson occupied the Chair.

"Br. Thresher exhibited his credentials of appointment as Secretary of the Northern Baptist Education Society; whereupon, Resolved, That he be invited to a seat with this Society." Brethren G. F. Davis, J. Cookson, and S. S. Mal-

lery were appointed a committee to receive propo-sals for the location of a High School in this State. " Resolved, That Brethren J. Cookson, H. Stanwood, G. F. Davis, S. S. Mallery, and G. Robbins, be a committee to devise ways and means to replen-

ish the funds of this Society.

Mr. Thresher, having explained the views of the Society for which he acted.

" Resolved, That we cordially enter into the general plan proposed by the Northern Baptist Education Society, for co-operation in the education of pi-ous brethren for the ministry; but, as this plan seems not as yet completed, Resolved, that the subject be referred to the Board, for future correspon-

Brethren J. Cookson. H. Stanwood, and S. S. Mallery, are the committee to receive applications that we are performing a sacred duty to our counfor the aid of the Society, during the recess of the

The members of this Society are not so numerous, nor the donations so liberal, as is desirable; but we trust that it will hereafter receive more attention fully appreciate!.

### POLITICAL.

LATEST FROM LIVERPOOL. By the ship Tennessee, we have received Gore's Liverpool Advertiser of the 19th August.

All the French vessels in the Thames had hoisted

the tri-colored flag.

The paper of the 19th says, "the harvest has very generally commenced in this neighborhood; the fa-Grant was chosen Moderator, and Rev. D. Wright, vorable change in the weather yesterday came very seasonably for the labors of the husbandmen.

The London papers of the 17th state that the Bank of Paris, since the 26th July, discounted to the com-Mass. Baptist Convention, delivered a discourse; afmiddling descriptions, 63 millions in bills, which was more than double of its ordinary discocuts .- 1b.

> LATE FROM LIVERPOOL .- The ship Ceres, Capt. Luce, arrived yesterday from Liverpool, having left the 27th of August. Captain L. we regret to notice, brought no papers. It was reported, but upon what authority we could not ascertain, that Charles X., ex-king of France, had arrived in Loa-

The packet ship Napoleon, which sailed in company with the Ceres, and brings interesting intelli-

Toulon, Aug. 9-Yesterday and the preceding day Toulon, Aug. 9—Yesterday and the preceding day has been prepared to take the ex-King and suite on bid claim upon us. 1. They are breth- good effects of which are visible. Indeed we recols wretched, as ignorant, as superstitious lect but few associations which have done more for ional government to divers stations of French ships. Great Britain. All the houses of Cherbourg are deamerous as that of other heathen fields, religious charities, in proportion to their means, than are any French Consuls, to whom they are to carry of the regiment of the line, on arriving at Cherbourg ispect that they may be as readily indu- this. The Baptist Evangelical Benevolent Society, despatches. The Lynx is bound to Guadaloupe — from Caen, put their caps upon the top of their bayhas considerably increased; and at the close of its Her commander being taken il!, was replaced by

entering the port the commander, to his great aston-Sunday Schools have received much attention; ishment, beheld the tri-colored flag flying. He instantly ordered to wear the ship, to leave a port he thought in a state of insurrection; but the signal for a way for the release of our own this meeting; a proposition was made to raise \$100 returning being repeated, he determined to were communicated to him, he received the tri-colored flag, which his crew hoisted with loud demon-

Prince Metternich spent several days early in August with the king of Prussia, by whom ne was most

The brig Hudson has arrived at Boston, bringing London papers to the 18th ultimo, one day later than

Charles X. had just arrived at the Isle of Wight, where, it was reported, he was to remain but a few days, intending to sail for Italy. It is stated that he overrated the number of his friends in France, bekept as much as possible out of his way in the neighborhood of Cherbourg, he was encouraged by some of his partizans to dream of the recuof his partizans to dream of the recovery of his authority; and movements were then made by some of

the troops to baston with m of him, it is evident that ill fortune. Such a trait mignification. It is stated by Coulomb hasty and violent character. It is stated by Captain Lord, that the King of England

The news from Spain, if entirely correct, gives us these two facts; that Gen. Mina and some of his fellow exiles, of the patriots, have promptly taken advantage of the very favorable circumstances presented them and have met with success on the fronit is to be remembered, many of those who would be found in his train would be worth hundreds each .-Of the result there are naturally great hopes. Ferdinand, surrounded by those whose best interests he perfidiously betrayed, by breaking a solemn oath, to whom he showed no mercy while they were in his power; whose brethren he sacrificed to the dungeon and the scaffold, what will he do when thus unexrous friends, have known each other in adversity; and when they meet again in the field, it will be a day for Spain. The remains of the corps of patriots who were expelled by Ferdinand, contain much of of freedom; and no one can wish to see the hour delayed when they shall be restored to influence in their country. The king will look in vain to France for consolation or aid in this emergency; France now opens the frontier to his foes, and encourages them by her example. A few days, it is to be hoped, may bring us intelligence from the interior and the south

A remark which we find among the extracte, on

be very useful. Persons wishing for particular in- states of Europe, no doubt, is to a great degree well warranted to write to Charles X. a note stating to of human foresight, that the people of Europe will that the Royal Family had ceased to reign. be emboldened to think results possible which they weeks ago. That one fact has warned and convinced more minds than a thousand arguments could
have persuaded; and the sovereigns cannot place would have regarded as entirely hopeless only a few have persuaded; and the sovereigns cannot place their subjects; and it any important question should rise between a monarch and his people, within some months from this time, the latter would be almost meeting of this Society in June last, for this paper, certain to gain their wishes, and find their interests which France is placed, it would be proper to rally

he Government of the New King.

absence of the President and Vice President, Rev. Charles X maintain their usual arrogance and say the President and Vice President, Rev. Charles X maintain their usual arrogance and say the President and Vice President, Rev. Charles X maintain their usual arrogance and say the President and Vice President, Rev. Charles X maintain their usual arrogance and say the President and Vice President, Rev. Charles X maintain their usual arrogance and say the President and Vice President, Rev. Charles X maintain their usual arrogance and say the President and Vice President, Rev. Charles X maintain their usual arrogance and say the President and Vice President, Rev. Charles X maintain their usual arrogance and say the President and Vice President, Rev. Charles X maintain their usual arrogance and say the President and Vice President, Rev. Charles X maintain their usual arrogance and say the President and Vice President, Rev. Charles X maintain their usual arrogance and say the President and Vice President, Rev. Charles X maintain their usual arrogance and say the President and Vice Presid Ambassadors at Paris.

> the great Deputation of the Chamber of Peers came to the Palais Royal to present to his Majesty the address of the Chamber—(which was agreed to ye-ter-day by a majority of 31 to 1.)

Baron Pasquier, the President, spoke as follows :-Sire, - Your faithful subjects, the Peers of Frane. still penetrated by the great events which have just passed, appear before your Maje ty to thank you for your attaching your accession to the throne could alone secure the public happiness. It is only under your reign that we can enjoy in peace those liberties which have been so heroically defended. To be indispensable to a great people, who acknowledged freely and calmly this necessity—what title was ever more noble and more true? Had Providence ever a

language more manifest? "This contract which you have entered into with France, this oath pronounced by reason and by honor, are engagements worthy at the same time of the

ceives them. "Our oaths too have not been dictated by an improvident enthusiasm or a blind sentiment. We swear fidelity to you with the profound conviction

"Now that this solemn act is accomplished, France is going to return to the regular course of legal exis-It was to defend its laws that it took up arms; it is, that it may no more have recourse to force to maintain them, that it has established new and whether the gospel is well supported in their re- as its objects are better known, and its utility more | guarantees; peace at home and abroad; public order; the free developement of talent and industrysuch has been the object of its efforts-such ought to be the reward of its victory.
"The Chamber of Peers will be eager to concur

n the labors which are to improve our legislation, and ensure our prosperity. Its efforts which have more than once been successful in contributing to the public good, have been too often confined to very numerous and respectable procession, what echecking or alleviating evil. At present a noble quivalent can that be to the loss an aged Father and Mother sustains, who had much cause to rejoice in other thought than the happiness of France. This such a Son? will be the principle of an unalterable union between the King and the Chambers."

The King replied-"My Lords,-I am happy to hear you declare that the fidelity which you have sworn to me is foun- day morning, in the Jail Yard at Salem, between 8 conviction which has been the rule of my conduct; hiths of whom were strangers, witnessed the catasand I also feel that I was obeying this sacred duty rophe. in tearing myself from the peaceful habits which were the charm of my life, to devote myself entirely to what the country required of me. I have yielded to the national will with the firm resolution to fulfil all my obligations-to consolidate peace at home and abroad, and to secure the reign of the laws. I dereceive with lively satisfaction the expression of your sentiments towards me."

(From the Journal du Havre.) It is reported at Cherbourg that the Royal boat has been prepared to take the ex-King and suite on

one's, crying "Vive la Charte."

Every where on the road from Cherbourg and Cirentan the reapers mount the tri-colored cockade. and shout " Mort aux Ministres. This exasperation is much owing to the fires which have taken place in Normandy, and which are supposed to have been instigated by the late Ministry. Since the fall of Charles X. the conflagrations have entirely ceased.

(From the Messenger des Chambres. A letter from Geneva, received this very day in our town announces that Milan is in full insurrection. The inhabitants of the frontier towns of Switzerland came in great numbers to fraternise with their neighbors, the French. The democratical movements of France will not prove useless to any people sighing for that independence which forms the most beautiful and first accomplishment of civiliza-

The tri-colored flag flies now on the walls of Roche

(From the Journal de Commerce.) The subscriptions opened in England for our wounded are filling up with promptness and abundance which shows how our revolution is judged by cople which can well appreciate patriotism. The amount of the sums which have reached Paris, and are deposited with M. Lafitte, appoints already to three millions of francs (125,000l sterling.)

On the 5th of August the tri-colored flag was hoist ed by some Englishmen at the door of the Hotel of the French Ambassador in London. The charge 1146-irs went to Court with a white cockade; he received him coldly. His Brittannic Majesty, when conversing with Duke of Sustain Proporting the ordinances of the 25th of July, observed that M. de Polignac was an ignorant and bad man.

Colonel Maillardoz arrived at Paris on Saturday evening, in disguise, to make arrangement with the Government on the subject of the Swiss, who still amount to 3,000 men; of these 1,500 came from Orleans, the others are the wrecks of Swiss garrisons tiers. It is mentioned that he crossed the line with five hundred men. These are few in numbers, but, their fate. Orders, it appears, very uneasy about their fate. to direct their march to Mahon, from whence they will proceed to their own country.

The following is a letter from Tours, dated Monday.—"We have just arrested Peyronnet; he is now in prison. When he was first taken, his first words were, I know my situation is critical, but I know how to die, if it be necessary. In his carriage were found 500,000 fr. in bank notes, and 150,000fr. in gold. Some of the papers have stated it, but the letter makes no mention of it.

From the National Gazette.

Extract of a letter from Gen. Lafayette to Mr uponceau: We have just accomplished, my dear fellow soldier,

a glorious revolution. I received at Lagrange on Teesday morning, the 27th ult. the Ordinances of Charles X. declaring us to be in a state of slavery. On the same evening I repaired to Paris, where I ound salutary fermentation. In three day's conflict he people of Paris vanquished the royal Guards, the in this Office a few weeks past, which we think will the precarious situation of the northern and eastern every where and on the morning of the S1st I felt

founded. The revolution in France, so sudden and so complete, has so far distanced all the anticipations eral Talon) that reconciliation was impossible, and

The Parisians manifested a degree of courage, inthemselves above its influence. These great moral impressions on all will operate to weaken the hands generous humanity. The regiments of the line submitted successively to the public will. Much blood their subjects, and it any important exection should was shed, but the people have triumphed with admirable despatch, sagacity and bravery. We came to the conclusion that, under the circumstances in all opinions on the various parties, under the safe-It would seem that the Ambassadors of the principal European Courts at Paris, had not recognized tutions. We have chosen the Duke of Orleans, whom I esteem more and more as I know him better. The Journal da Havre says the officers with The Chamber of Deputies has acted as the organ or Charles X. receives, every day, despatches from the acknowledges himself indebted to the will of the nation. Such then is our situation, and fifteen days have not yet elapsed since the ordinances appeareds PARIS, Aug. 12.—At eight o'clock in the evening legent Deputation of the Chamber of Peers came terday. I shall continue to hold the command of the National Guards of France, who are organizing in every direction. My Son George is with me. Levasseur received a dangerous wound, and his life was despaired of three days ago; but he is better .-Adieu-a thousand friendly wishes.

> From the Bridgeport Farmer. Died,—At the Hospital in Bellevue, N. Y. on the 14th inst. M. Martin Wells, aged 25.

Mr. Wells was one of the unfortunate sufferers, by the explosion of the boiler of the Steamer United States, of New Haven, on the 11th inst., and was taken to the hospital, where he lingered in the most excruciating torments 'till his decease. He was a worthy member of society, a foreman to the engineer and a native of this place. Previous to his death, he explicitely told his brother, who was called to witness his fate, that the Boat was under a pressure of Prince who enters into them and the nation that re- fifteen inches of steam, at the time of the dreadful explosion, and that twelve or thirteen, was her ordinary

> This explanation, accompanied by the solemn attestation of one who stood in so critical a situation, tectly fair in the community, it is hoped, will forever put to rest the vague rumors, that it is "impossible to ascertain the true cause-and that the Captain examined in person, the cock, but one minute previous to the catastrophe, when but twelve inch-

> es was on." &c. It is to be regretted, that the lives of our citizens are thus to be tampered with, merely to gratify the idle whim of boasting that "our Boat has beaten," and that no coercion whatever can be brought to operate on those who so wantonly sport with the feelings and lives of our dearest connections. Mr. W's remains were brought to this place on Thursday last and interred -and although attended by a

#### PUBLIC EXECUTION.

John Francis Knapp, concerned in the late murder of Capt. White, of Salem, was executed on Tuesded on the profound conviction, that you are perform- and 9 o'clock. It is supposed, says the Salem Reing a sacred duty to your country. It is this same gister, that from 3 to 5,000 persons, more than four-

## MARRIED.

In this city, on Wednesday morning last, by the Rev. Dr. Hawes, Mr. William Stanley, publisher of the Daily Sentinel, New York, to Miss Pamelia pend upon your loyal and sincere co-operation to fa-cilitate the task which is imposed upon me; and I In this city, Mr. Gershom Butler, of Wethersfield

Rocky Hill to Miss Hetty Hills.
At Chatham, Mr. Walter Bell, of Glastenbury, to
Miss Nancy Belden, of Wethersfield Rocky Hill. At Cornwall, Mr. Peter Greves, of Vermont, to

Miss Eliza Parmely, of Cornwall. At Lyine, Mr. Fitch Stark, to Miss Jerusha Griffin, daughter of Mr. B. Griffin.

At Norwich, Mr. John G. Armstrong, to Miss ry Ann Wise. At Durham, Mr. Wm. A. Baldwin, of Granville, ss, to Miss Betsey A. Camp, daughter of Mr.

Eli Camp, of the former place. At Middle Haddam, on the 19th inst. Mr. Thomas hild, to Miss Belinda Smith.

At New Haven, Mr. Andrew H. Foot, to Miss Frances M. Hoadley, daughter of Simeon Hoadley, Esq. Mr. Joshua D. Atwater to Miss Dorcas Bronson. Mr. Hilaire Bayard, to Miss Esther

At Waterbury, Mr. Lewis Beecher, of Prospect, to Miss Caroline E. Steele. Mr. Frederick W. Bradley, of Woodbridge, to Miss Lydia M. Bronson of Waterbury.

## DIED.

In this city, Miss Mary Wells, 24, daughter of the late Mr. Thomas Wells. Erastus M. aged 1 year, on of Mr. Erastus Goodwin. At New Orleans, on the 29th Aug. Mr. Hira Hall, rmerly of Hartford.

At Middletowu, Rev. Benjamin Graves, 62. At Saybrook, (Chester Society,) Mr. John Clark,

At Wallingford, on the 13th Sept. by suicide, Mr.

Asaph Merriman, 56. At Granby, Mr. Reuben Phelps, 76. At Bristol, Widow Anna Yale, 71.

At Ellington, Mr. Aden Andrus, Jr. 26. At Simsbury, Mr. Ebenezer J. Shepard, 17, son Mr. Eben. Shepard. At Hitchcockskillere Winnsted.

At Norwalk, Dea. Stephen Wood, 70.
At Stonington, Mrs. Hannah Stanton, 67. Mr.
Thomas Noyes, 92. At Groton, Mr. Jonathan Perkins, 63.

At Litchfield, Mr. Andrew A. Winship, 10, son Mr. David Winship. At Cheshire, Mr. Stephen Ives, 82.

At Lebanon, Ky. while on a journey, Leicester Carrington, Esq. of Bristol, Con. 40. At West Springfield, on the 26th inst. Miss Deidamia Bliss, 47.

At Springfield, Mass. Mrs. Bradley, 40, wife of Mr. Wm. Bradley.

## NOTICE.

AT a Court of Probate holden at Bristol, within and for the district of Bristol, on the 6th day of September, A. D. 1830.

Present, JARED W. PARDEE, Esq. Judge. N motion of Avery Atkins & Lloyd Atkins, Ex-

ecutors of the last will and testament of Samuel Atkins, late of Bristol within said district, deceased. This Court doth decree that six months be allowed the creditors of said estate to exhibit their class s against the same to said Executors, after they shall have given public notice of this order, by advertising the same in a newspaper published in Hartford, and by posting the same on a public sign post in said town of Bristol.

Certified from Record. TRACY PECK, Clerk.

#### POETRY.

#### From the Religious Herald. LINES ADDRESSED TO MR. AND MRS. SKINNER.

Go on ye heralds go, To Afric's sable sons, And let the heathen know What God for them hath done, Point them to Christ, who once was slain, And tell them they with him may reign.

Bring them from Idols dumb, From Temples dark as night; From all their arts of sin, Unto the God of light; And let them see the heavenly ray That leads the soul to endless day.

Teach them to read God's word, His precepts to obey, To learn of Christ the Lord The straight, the narrow way That leads the soul from earth to heaven. The joy, the bliss, that God hath given.

Hearken ye nations. Hark! Unto the Gospel sound, Come from the regions dark And tread Immauuel's ground. Come taste the joy, the bliss above That flows from God's redeeming love.

He will your crimes forgive, Your souls in Christ renew, In him the dying live, Live free from endless woe, Above the sky, when time shall end, In heaven, with Christ and God your friend.

#### THE DYING CHRISTIAN.

Who does not shrink from the idea of death? It is a separation from all who are dear to us; a dissolution between the soul and the body; and an entrance on an unknown and untried state of existence. All these are indeed affect. everlasting life .- Lond. Tr. Mog. ing considerations, and most powerfully tend to impress the mind. But why should we be afraid of death? It is true that it brings us to the bar of God; but then He is infinitely rightcous, and will not do what is unjust: He is infinitely gracious, and takes pleasure in the happiness of his creatures. Alas! conscience tells us that we are sinners, that we have violated the righteous law of God, and that on this account we have incurred the displeasure of a righteous Being. Well, then, may we tremble at the thought of being summoned to His bar. to receive our final and eternal doom.

But, happily for us, there is a way of escape from the wrath to come. He who shows his justice in the punishment of sin, has also displayed his mercy in providing a way of salvation for the guiltiest sinner. The Lord Jesus Christ became sin for us, that we might be made the righteousness of God in him; he shed his blood upon the cross that our sins may be washed away; and has thus opened a way of access to him. Now are we invited to receive his merey, and enjoy an interest in his favor; thus we are fully prepared for every event that can transpire in life, for the selemn departure of the soul from the body, and for its appearance at the judgment seat of Christ.

The way of salvation presents no difficulties to the man who is truly humbled on account of to the man who is truly numbed on account of his sins, and entirely willing to be saved in the way of God's appointment. Believe in the Lord Jesus Christ, and thou shalt be saved; Lord Jesus Christ, and thou shalt be saved; It from the west, passing through St. Germains. It from the west, passing through St. Germains. living, and who have died rejoicing in the grace that is in our Lord Jesus Christ. One of these instances shall now be related.

The good man, to whom I refer, belonged to the middle class of society. He had been favored with a good supply of the bounties of Providence; was surrounded with a numerous and united family; had long enjoyed uninterrupted health; and, in a word, there seemed to be almost every thing about him to make life desirable, when I was summoned to his bedside, to witness his agonies of pain, and behold the calmness and resignation with which he left

For more than thirty years it had been his happiness to serve the Lord, to study his word, and to associate with his people. Amidst the ordinary trials of life he had felt the value of faith in Christ; he had drawn from it his highest enjoyments; and now, in the prospect of death, it gave him expectations and joys infinitely more valuable than any thing which this world can bestow.

"I fear, my friend," I observed, "that you are near another world." "Fear, Sir," said he, "I know I am; but, blessed be the Lord, I do not fear it."

dread ?" " can contemplate death without "Yes, Sir. It is true, and I feel it, that it is an awful thing to die; but 'I know that my Redeemer liveth.' He who has been the object of my love for more than thirty years, does not desert me now. I feel my sinfulness, but his promises support my mind."

"Your friends would desire your recovery, but in the prospect before you they must ne-

vertheless rejoice. "I hope, Sir, that my friends will rest assured, that whatever God does is done well. I engage with all our hearts in his service, he will order our affairs for our happiness; and I now feel it to be true more than ever."

To his weeping children, who stood round his bed, he addressed the most affectionate entreaties, that they would no longer neglect a religion which could alone make them happy, and which now so eminently comforted his min in the prospect of an exchange of worlds.

your eternal happiness?

more than a shadow.'

We closed this interesting intereiew with vous of foreigners who visit Paris. solemn prayer, that the Great Author of our The principal front of the Palais Royal was mercies would continue to afford his favor to built by the Duke of Orleans, father of the prehis servant; would impress each of our minds sent Duke. To him, we are told, it is indebtwith the solemn realities of eternity; teach us ed for its present magnificence and its present the full value of pardoning mercy; and enable disgrace. Having exhausted his resources by brandy drinker, has doubtless saved his five us, at the last, to commend our souls into the a course of uncommon extravagance and profhim and in a few hours he departed hence to ruin, was driven to the expedient of converting whom they may concern.—Genius of Temperanother world, in the full expectation of the his magnificent palace, the residence of a prince, ance. lovs of eternity.

the worldly hero or the philosopher, who departs buildings are let for purposes of business, pleafrom the world loaded with honor; or that of sure or vice. "Every article of luxury, every the happy man, whose character and departure thing which can contribute to the ornament of I have now sketched? While his family wept, the person, to the gratification of the appetite, his soul rejoiced; while the name and remains to the improvement of the intellect, or to the regions of despair! Faith in the Lord Jesus is the only remedy against the fear and awful results of death; to that Saviour thou art now interest, on account of the extraordinary scenes invited, and in him thou art welcome to hope. it has witnessed. Here Louis XVI. was exhi-Thou art rapidly hastening to the grave; O for- bited to the populace, from one of the windows, get not that another world is before thee, into when brought back from Versailles. Robewhich thou must enter. We would not be con- speiere retreated hither after he was outlawed. tent with entreating thee to believe in Christ In front of this building, on the Place de Greve. on a death-bed, that will not suffice; but would the public executions still take place; and pray that you may adorn his gospel through within the building the celebrated Guilotine is life, and by usefulness in his cause, extend the still preserved. knowledge of his glory, bring other sinners to The private houses of Paris are built of free an acquaintance with his favor, and then die stone, and are five or six and sometimes seven triumphant in that Saviour, whom to know is stories high. The river Seine which intersects

> From the Christian Register. PARIS.

ester's Gazetteer.

first cities in the world is situated on the Seine, of the fine arts. The university founded in place the river communicates with the sea. It the fervor of the revolution; but it has long Population in 1817-715,895. The deaths in and is at the head of establishments of educa-1820 were upwards of 24,000. More than one tion in France. third of the people die in the hosp tals.

There are in Paris about 1,100 streets, bethedrals, 41 churches, 3 colleges, 15 hospitals, 80 fountains, 6 public libraries, and 37 places of 1,100. Next in interest is the museum of of public instruction.

banks of the Seine, and on two islands in the collection of animals of various latitudes, as liriver. The country around is more level, and ons, elephants, bears, &c. Paris is very rich try houses than the environs of London, but without introdction. The Royal Library one signs and wonders from Egypt, till our blessed which commends itself to every man's a few people from The form of the city is nearly circular and it is engravings, 30,000 gold medals, 30,000 silver has been my happineess to know many who surrounded by a great wall, erected in 1787, medals, and 40,000 copper medals. 17 miles in circit; but it comprises particular-

> flecting lamps, suspended from a great height is about 30 per cent less than in London. in the middle of the street. No street, however, in London, can be compared to the Bou-Levards of Paris. They occupy the space appropriated to the defence of the city in former ages, when its circumference did not exceed 7 Or, how a Commission Merchant may lose a conmiles. This space has been converted into a signment, and a Manufacturer save his Fabrics. magnificent street, from 200 to 300 feet wide, for foot passengers.

obtained by heaf which are said the ranguist ontained by merchant in his turn was its form an imitation of Trajan's pillar at Rome ;

the expenses of its erection £60,000. the 17th. It extends from north to south, in- profitable topics seemed to occupy the time .cluding the pavilion at each end, above 1,000 The manufacturer appeared inclined to try a may children, that when we trust in God, and has, when viewed through the shady avenues, ed the superior style of the manufacturer's an air of romantic grandeur. The Louvre is a fabrics—the increasing demand for them very elegant structure and a model of symme. could sell any amount, at the top of the marka large interior court, 400 feet by 400. It is ters were evidently about adjusted for an early jects of taste and art. The gallery of the Lou- dollars value, when the sight of a country grog vre is a long range detached from the main shop turned the subject to the temperance efthe river, all the way to the Tuileries, a quar- er subject, was ignorant here. His mercantile "Then," said I, "you have no fears as to have no reason to have any thing but fears, for I never felt more of my sinfulness than I do now; my simple dependance is on the Lord Jeneral singularity. It is presented as to induce habits of the utmost responsition, was such as to induce habits of the utmost responsition, was such as to induce habits of the utmost responsition, was such as to induce habits of the utmost responsition, was such as to induce habits of the utmost responsition, was such as to induce habits of the utmost responsition, was such as to induce habits of the utmost responsition, was such as to induce habits of the utmost responsition, was such as to induce habits of the utmost responsition, was such as to induce habits of the utmost responsition, was such as to induce habits of the utmost responsition, was such as to induce habits of the utmost responsition, was such as to induce habits of the utmost responsition, was such as to induce habits of the utmost responsition, was such as to induce habits of the utmost responsition. The manufacture habits of the utmost responsition, was such as to induce habits of the utmost responsition. The manufacture habits of the utmost responsition is oppression; the heart of a wise manufacture habits of the utmost responsition. The manufacture habits of the utmost responsition is oppression; the heart of a wise manufacture habits of the utmost responsition. The manufacture habits of the utmost responsition is oppression; the heart of a wise manufacture habits of the utmost responsition. The manufacture habits of the utmost responsition is oppression; the heart of a wise manufacture habits of the utmost responsition. The manufacture habits of the utmost responsition is oppression; the heart of a wise manufacture habits of the utmost responsition. The manufacture habits of the utmost responsition is oppression; the heart of a wise manufacture habits of the utmost responsition. The manufacture habits of the utmost responsition is operation. The manufacture habits of the utmost responsition is operation. T

sus, who came into the world to save even the gion of Honor, the building of the Institute, conversation, unconscious of having endanger- ness to transact, it was executed prompted by the mint the granary, and the exchange. Not ed his own porridge not. Presently the drisus, who came into the world to save even the giou of Honor, the ballanger that the mint, the granary, and the exchange. Nochief of sinners; I have committed my soul to the mint, the granary, and the exchange. Nochief of sinners; I have committed my soul to the mint, the granary, and the exchange. Nochief of sinners; I have committed my soul to the mint, the granary, and the exchange. Nochief of sinners; I have committed my soul to the mint, the granary, and the exchange wer's horn approach to the inn.

Of religion he did not save chief of sinners; I have committed my sout to the mint, the granary, and the exchange tree Dame, the metropolitan church, is a large wer's horn announced our approach to the inn, of religion, he did not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say," to when I am older I will not say, "to-morrow, or when I am older I will not say, "to-morrow, or when I am older I will not say," to when I am older I will not say, "to-morrow, or when I am older I will not say," to when I am older I will not say, "to-morrow, or when I am older I will not say," to when I am older I will not say, "to-morrow, or when I am older I will not say," to when I am older I will not say, "to-morrow, or when I am older I will not say," to when I am older I will not say, "to-morrow, or when I am older I will not say," to when I am older I will not say, "to-morrow, or when I am older I will not say," to when I am older I will not say, "to-morrow, or when I am older I will not say," to when I am older I will not say, "to-morrow, or when I am older I will not say," to when I am older I will not say, "to-morrow, or when I am older I will not say," to when I am older I will not say, "to-morrow, or when I am older I His pains now increased, and for some time in size or magnificence, St. Paul's in London. arrival the party slighted. The manufacturer he at once followed the Lord Jesus; at the party slighted. The manufacturer him may be said, as it was of some time and other lands are the party slighted. His pains now increased, and for some time in size of magnificant, or magnificant time and some time said, "I fear I shall prove impatient, and thus residence. It is a large pile of building, condishonor Him who affords me his gracious pretaining in itself a little world, and has long been which evidently settled the matter of the confather. In him is a striking instance of the principal curiosities of signment. When parting with each other, on portance of not leaving till. sence now, and promises to be with me in the considered one of the principal curiosities of signment. When parting with each other, on portance of not leaving till a more considered one of the principal curiosities of signment. valley of the shadow of death, for now it is no the city. It is not only a grand bazar, but a the arrival of the manufacturer at his place of

into an immense bazaar. All the apartments My reader, would you prefer the death of from top to bottom of this extensive range of

the city is not half the width of the Thames at

Literary Institutions .- Paris contains various literary and scientific associations, at the head The city of Paris, which has, at various times, of which is the Institute, a scientific body, exbeen the scene of the most astonishing events, ceeding in reputation any other learned socieis at this moment an object of great interest. - ty in the world. It is composed of nearly 200 We have gathered the following account from members, divided since 1816, into 4 classes, different sources, though principally from Wor- 1st of physical and mathematical science, 2d of the literature of France and the French lan-Paris, the capital of France and one of the guage, 3d of history and ancient literature, 4th 112 miles S. E. from Havre de Grace, at which 1252, named the Sorbonne, was suspended in s 225 miles S. E. from London, Lat. 48. 51. - been re-established on a very extensive plan,

The Arts, &c .- Among the interesting collections those of the Louvre hold the first rank. sides upwards of 500 alleys, passages and quays The gallery is of great length, and lined on the heathen world around to keep alive his pure -10 public promenades, 28 market places, 16 both sides with the finest productions of modern bridges, 16 gates, 9 prisons, 12 palaces, 2 ca- painters, divided into French, Italian, and Flemish schools. The number of pieces is upward natural history; also the Jardin des Plantes Paris is the residence of the king and his extending nearly half a mile in length, laid out court, the seat of an archbishop, and the centre with great taste, and exhibiting groups of plants of the literature of France. It is built on both from almost every region on the globe ; also a

Paris is still more the centre of elegant amusements for France, than London is for Streets .- The streets, in general, of Paris are England, being the residence during the augreatly inferior in width and accommodation to tunn and winter of all who can afford the gratthose of London. I hey are all lighted by re- ification of a town life. The expense of living

## \* Or pillar covered with brass .- Ed. Reg.

THE BLIGHTED BARGAIN:

We will relate a little affair that occurred and more than two miles long. In the middle last winter. In an editorial tour in Massachuis a wide road unpaved; on each side of the setts, we travelled in a crowded stage coach. road, a row of lofty trees, and between each It was a bright winter's day, and the company other nations ever since. Perhaps you who row of trees and the parallel row of magnificent gazed for a while on the white snow and glit. are reading this account may have seen a Jew. houses of stone, are spacious gravelled walks tering icy trees, in silence. They were all They are very particular people in their look large in working. Others live that have strangers to each other. At length we passed and speech. But I must tell you I wish you interest only in common providence, but got Squares and Monuments .- The squares are through a brisk little factory village, and the to learn to love them, and to show that love men have providence cabineted in promise generally small, and are surrounded with stately roaring waterfalls and clattering machinery ser- by praying for them. Look in the prayer book and assured to them by a deed of coven buildings. The finest one is the Place Ven. ved to set our thoughts and tongues in motion. for the collect for Good Friday, where we pray dome, of octagonal form, having an open space The manufacturing village was the natural top. for Jews, Turks, infidels, and heretics, and of. hath made himself now your debtor. of only 500 that long, and 400 feet broad. The most remarkable of the public monuments, is the column in the Place Vendome, erected by Bonaparte to commemorate his success in Germany, in 1805. It is a great brazen pillar, osity produced an intermediate produced and produced an intermediate produced and produced an intermediate produced and produced and produced an intermediate produced and produced an intermediate produced and produced and produced an intermediate produced and produ well acquainted with the fabrics of the manukets. We too, recognized in the name of the state of mind. Many little Jewish children facturer, and their high reputation in the marof the first rank, Paris greatly is superior to manufacturer, a subscriber to our temperance are put to school by Christian ladies and gen-London. The Tuileries, the royal residence, paper, but having no personal acquaintance tlemen, and brought to know and love the rewas begun in the 16th century and finished in with him, remained incog, especially as more at Saviour; and many grown up Jews are befeet. It is a noble and venerable structure, shipment to a new market, and the merchant exhibiting several orders of architecture, and was evidently fishing for a consignment-praistry, of a square form, 525 feet in length, with et prices, and expected a speedy rise. Matused as a depot in its magnificent halls for ob- shipment of an invoice of four or five thousand building, and extended parallel to the bank of fort. The merchant, intelligent on every othter of a mile distant. The palace of the Lux- papers had not told him, nor had he informed embourg is a superb edifice and its gardens are himself of the nature and progress of the respacious and beautiful. Among the remarka-

centre of amusement, and the general rendez- destination, the topic was renewed by the the vigor of manhood, and almost of heat merchant, and cautiously evaded by the manufacturer.

since failed; and the manufacturer, who had already prepared to meet his God, it would learned better than to intrust his property to a been too late. thousand dollars. We silently noticed these hands of the Lord Jesus Christ. I then left ligacy, he, in order to save himself from utter facts, and here record them for the benefit of

#### YOUTH'S DEPARTMENT.

From the Youth's Companion. THE INQUIRY.

" Mother, why do the stars to night Shine down so prettily-Casting abroad their modest light All o'er the sparkling sea?

" Who built the earth and sky ? Who gives us air to breathe so free, And souls that never die ?"

" 'Twas God, my child, who made them all, And scatter'd them on high; He holds them that they do not fall Deep rooted in his sky." " Then, mother, will not this great One

Love children such as me, And take us when we die, to dwell In his eternity?" " If you are good, he will, my child,

If you delight in prayer, He'll take you to his heavenly home, To reign forever there." " Then I will love him, and each day I'll bend my knees in prayer-

He'll teach a child what words to say,

And then I know he'll hear." Portland.

THE JEWS.

" Pray for the peace of Jerusalem. They shall prosper that love thee." Psa. cxxii, 6. Such of you, my dear children, as have read al discussions, to exercise such a degree the Old Testament, must have heard of Abra- Christian spirit, and so to use the language ham, Isaac, Jacob, and his twelve sons, who kindness, as not only to secure the confident were "the father's of the people of Israel." of their opponents, but in many instances Now the people of Israel was that nation whom bring about a happy reconciliation of difficulty the state of t we call Jews, and God chose them from out of ence.

religion upon the earth. It was this people of Israel whom Moses led out of Egypt through the wilderness to the their opponents credit, where either in faith promised land, called Canaan. They were practice they are entitled to our commendation forty years travelling from Egypt to Canaan, and fellowship. The object in discussion and often made God angry by their unbelief and points of differences with our brethren, of a rebellion. But for his promise's sake to their own or other denominations, is to convertible father Abraham, God still bore with and par- from their errors; and to do this effectual doned them, and they were his favoured peo the dictates both of good policy and come less diversified with gardens, parks, and coun- in libraries which are accessible to all persons from the time he brought them forth with such their prejudices, by discovering that can strictly executed Saviour of the world was to be one of their own which now exist in the church of Christ, at nation. But when Christ did come, they would constantly and greatly widening these lin not believe he was the real Saviour, because difference .- N. Y. Evangelist. he did not come as a great earthly king, to give them riches and honours. Thus you see "he was despised and rejected of men. He came he needs, though not always what he think unto his own, and his own received him not." needs. Providence intends the supply of They despised the lowly, humble station of necessities, not of our desires : he will sat life he came in. for "he took upon him the form of a servant." But hear what was the thing is not needful, a man cannot properly end of their rejecting Christ. The Lord cut said to want it; when it is needful a good a them off from being his people; and through shall not be without it. What is not besto their pride and obstinacy, salvation came to ed upon us may not be so beautiful at that in us gentiles. God left the Jews to their own wherein we desire it, for every thing is be blind will, took their country from them, and tiful in its season. He that did not want 600 they have been scattered about among the kindness to renew him, shall never want 6st should make you love and pity them! And you must know that God does not mean the Jews always to remain in their present dark lieving that Christ, of whom their prophets write, was he whom their nation crucified nearly eighteen hundred years ago. The Bible is full of promises to the Jews, respecting their return to their own country, and being brought home again to God. I will leave you with a few of them, hoping you will find them out and pray for this afflicted people, that the veil may be taken from their hearts, and that God would hasten his purposes of mercy toward them.

#### From the Baptist Tract and Youth's Magazine TO THE YOUTHFUL READERS OF THIS MAGAZINE.

The selections for this No. of the Youth's Magazine were among the last labors of the late Editor. His sense of the danger of delay was such as to induce habits of the utmost re-

year, or when I am older, I will embrace season the consideration of eternal things was taken away; and from the time h supposed to be seriously ill till the time of Now for the result. The merchant has death he was totally insensible. If he had

## RESPONSIBILITY OF EDITORS.

It has long been our conviction, that of the uncharitable feeling, and want of tian fellowship, which now exists between ferent denominations, is attributable to edi of religious newspapers. In most cases ligious paper may be considered as the on of that denomination whose cause it espoi And it is a fact that cannot be denied, that majority of its readers catch the spirit w the editor exhibits. If for instance an ed sieze upon some trifling error, supposed or truth-he inflicts a wound which is not ear healed. And although upon conviction of error, he may retract, still there are heart but ings, and prejudices, and bitterness of feel that cannot be entirely stifled. But it is common for an Editor to retract. His read see therefore only his own statement, and that ever so fairly met, by 'convincing prog it will never be seen by more than one-to of his readers."—N. E. Ch. Herald,

## EDITORS MISCHIEVOUS.

That the editors of papers, whether religi or political, have the power of effecting chief to a much greater extent than a any other class of men, is self-evident. in many instances, we doubt not, they are themselves of this power at the expense of my injured feeling, and in violation of the laws kindness, and even of common courtesy. all others, however, the editors of papers fessedly religious, ought to stand at the gre est remove from well-grounded charges of description. It appears to us entirely pract cable for Christians, even in their controver

We think also, that a vantage ground in co troversy, not sufficiently appreciated by me

Necessities .- A good man shall have kindness to supply him; his hand shall not wanting to give where his heart has been conveyance : he was a provider before, h soever they can want, and whatsoever the can desire .-- Charnock.

There is no calling or profession, hower ensnaring in many respects to a Christia mind, provided it be not in itself simply unis ful, wherein God has not frequently raised faithful witnesses, who have stood forth as e amples to others, in like situations, of the proticability of uniting great eminence in t Christian life with the discharge of the dut of their profession, however difficult.—Con

FORTITUDE.—No man lives too long, lives to do with spirit, and suffer with resign tion, what Providence pleases to command

It was perhaps ordained by Providence hinder us from tyrannizing over one another that no individual should be of such importa as to cause by his retirement or death any chi in the world .- Johnson.

We should feel sorrow, but not sink #

OL. IX.

THE CE TBLISHED V UNDER THE DE CHRISTIAN

PRINTED 1 Price Two Do the time of st will be char A discount of de to Agents,

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BRIEF M Contu

Of what relig ter he ascende imself a Chri Christian subje tianity, professe edge among the esiastical law. understand the he learn perfect creed; and that shall be exclude be received to m!" So th Christian men w prayer, the creed and these ignore Lord's supper, a thers that they wicked world, ar that they should commandments, days of their live

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ounce the Chri eek to be bette resent, or declar our darkness v Canute died in er, upon the essor, Harold, se nto the throne, had appointed his Duke of Norman making the like dom, and comments in the defeated and kinds um assumed the laimed king of I he 25th of Decer me commenced niquities of the he third and for hate him, resolv THE BRITISH BAP PON THEIR UNG edations of the unishment, and led up the cup hey were made t with wormwood a

overnment, he u y; cut off the ha ds! destroyed fire and sword, a is Normans! so not an English ger n his own right! were in the hands ish only tenants And so jealous w fter this usage o em to put out evening at eight of torfeu bell! Tru ents, Lord God .

English with son

ut afterward fin

ns, and give ear, " God move His wonders He plants his And rides up As soon as he l ughtered serva

ked children o the Reformation ough the prince m by the pestif is labor was in va swear fealty to th nd ; and during l ir disciples from and, had their fre